

A
GLIMPSE OF MISSION WORK
AND OF SOME
MISSION SCHOOLS
IN
WESTERN INDIA.

BY
WILLIAM WALKER.

LONDON:
S. HARRIS & CO., BISHOPSGATE STREET.
EDINBURGH AND GLASGOW: JOHN MENZIES & CO.

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[*Extract from the "CEYLON OBSERVER," 9th November, 1886.*]

By the steamer to Bombay we lose Mr. William Walker, head of the firm owning the Colombo Iron Works, and employing some 300 men, nearly all natives. Mr. Walker has been here at this time for several months, and apart from his business, has taken a special interest in philanthropic and religious work, and has visited and reported on Missions all round the island. He now goes on a tour through Western and Northern India.

PREFATORY NOTE.

BUSINESS had many times called me to Ceylon, but up till the month of November last I had never seen India. On my way home from Ceylon in November I called at Bombay, and from thence went on to Ahmednagar, one of the cities of the Deccan, where I stayed about a fortnight, returning to Bombay by way of Poona, in which city I very pleasantly spent a few days. In all, I spent only about four weeks in Bombay and the Deccan. I therefore saw very little of India; saw none of its grandest old cities, and nothing of its great sights, the Ghauts below Poona excepted. But I saw something of the daily life of the people, as it is to be seen in the two interesting old cities I have named, and I did what I had more than once done in Ceylon: I visited a number of Christian Mission Stations, and went over many Mission Schools.

On the voyage home I wrote and sent back to my friends, the editors of the *Ceylon Observer*, the letters which are here reprinted. I trust that they will be accepted as off-hand sketches, in which I simply try to describe what I have seen—and nothing more—during a brief but very pleasant visit. I trust also that I have avoided preachee-preacheeing too much, in addition to telling my little story. There was some temptation to do a little in that line. I had, however, a good deal more to say than is said in the letters, and have added a few stray notes at the end.

In writing to the Ceylon paper I felt that I was writing to kindly and well-known friends. The letters were thus all the more a pleasure to myself, and I hope that to friends

at home who may please to read them they may not be altogether without interest. Perhaps they may even suggest some questions which I cannot answer. The questions are coming up, and *will* come up whether we wish it or not. In our efforts to Christianise India, are we on the right track? Much money is, with a great effort, being collected for Missions in India; are we getting the best possible return for it? Are the large educational establishments, such as I have seen—almost entirely dissociated from direct evangelistic effort—the most effective agency for making known Christ, and turning Buddhists and Hindus to Christianity? Is it an unquestionable benefit to have so many of our Mission Schools largely dependent upon the Government grant for their support? Isn't the effect of it in many instances to push on the thing that brings in the money—the secular work of the school—while the Bible lesson, the only attempt to teach Christian truth in many Mission Schools, is pushed aside or hurried over, because it does not pay?

But do not misunderstand my questions. I know that we *must* educate the youth of India. It is our glory that we are educating them freely, and with an embarrassing success, Lord Dufferin himself being witness. But Christian missionaries are not, as a rule, sent out to superintend secular schools, and the question comes up: Might not Mission Schools be so carried on as that their very existence should not depend on the amount of the Government grant?

Of the colleges known to me, the one which produces the best result, from the Christian point of view, is one which works under no Government regulations, and hence has no grant. Its teachers are untrammelled by the thought of any money result, and they are free to do their best as opportunity offers, to commend Christ to, and to build up Christian character in, their students. I refer to the college

carried on in connection with the American Mission at Jaffna, Ceylon. The following two paragraphs regarding this college I take from the latest sketch of the institution which I have seen. They are written by the Principal, the Rev. Dr. Hastings, and I commend them to my readers. Their liberality, good sense and true consideration for the best interests of the students are, I think, very manifest :—

“The design in establishing this institution, as stated in the original plan, was to afford to the youth of Jaffna and to others, facilities for acquiring such a practical education in English and Tamil as should best fit them for positions of influence and usefulness in their own land. This purpose has been steadily adhered to, with satisfactory results. Though often urged to make it an object to prepare our students for the University Examinations in India, we have not thought it advisable to turn aside from our original plan, believing that a regular systematic course of study in such branches as are likely to be of the most practical use in after life, with due attention to the development of the physical and the moral nature, and the exercise of a healthful discipline, is of far more real value to the student himself than a course of study having for its chief aim preparation for a fixed examination, which must be limited in its range and to a degree forced in its attainment.” * * *

“The College is a *Christian* institution, the outgrowth of Mission-work and in full sympathy with it. It is conducted in accordance with Christian sentiments. Students are required while in the institution to conform to certain regulations, which all experience has shown to be best for their moral and intellectual improvement, and to refrain from those practices that are unfavourable to such improvement or pernicious in their influence. The presentation of Christian truth for their serious consideration, and a plain exposition of the grounds upon which Christianity rests its claims to belief and acceptance, are the only direct means used to influence the students to embrace Christianity. It is not desired that any should profess themselves Christians unless fully convinced of the truths of Christianity and of their personal duty to embrace it as their religion.”

I only add here that of 308 students who have passed through this College, 130 have gone out as professed Christians and communicants. And I cannot help saying that I trust that Dr. Hastings will in time to come, as in the past, keep clear of preparing his students for "University examinations in India."

And now to sum up. What have I seen during this little trip in Western India?

1. I have seen no idle missionaries anywhere. I have seen earnest men actively at work, and wherever I have gone I have found the wives quite as busy in the work as their husbands. This seems especially to be the rule among the Americans, but it is not confined to them.

2. I have found eager scholars everywhere—eager for English education and English ideas—and willing to make sacrifices in order to get hold of them. In proof of this some touching stories could be told, but I do not stay to tell them here. But the taking of the Bible to school and submission daily to an hour's Bible lesson are to many a non-Christian lad the smallest of the sacrifices he makes.

3. I have seen bright and happy and useful native Christians. I know that some people doubt their existence, but they are to be found by those who will look for them.

4. But one thing I have NOT seen: I HAVE NOT SEEN "THE DRINK" ANYWHERE. In no mission bungalow have I seen the shadow of an intoxicant. The missionaries whom I have met are without exception right on this question. If our merchants and bankers, our military and civil officers, our judges and advocates, our soldiers and sailors were but as the missionaries are in regard to "the drink," a great hindrance to the progress of Christian Missions would be forever rolled out of the way.

W. W.

88 BISHOPSGATE STREET, E.C.,
LONDON, *April, 1887.*

A GLIMPSE OF MISSION WORK AND OF SOME MISSION SCHOOLS IN WESTERN INDIA.

THREE LETTERS ADDRESSED TO THE EDITORS OF THE *CEYLON OBSERVER*.

LETTER No. I.

Somewhere between Bombay and Aden,
on Board the S.S. *Peshawur*, 14th
December, 1886.

DEAR SIRs,—You were kind enough to inform your readers when I left Ceylon about a month ago, that I was about to go “on a tour through Western and Northern India.” I never intended anything half so ambitious as that; but I meant for the first time to have a glimpse of a little corner of our great Indian Continent, and now I have had it, and wish to tell you something of what I have seen. Of the country itself I can say nothing that would be new to your readers, but I have once more been indulging in a little volunteer school inspecting, and it is more particularly with regard to the schools which I have seen that I wish to say a word.

BOMBAY—AMERICAN MISSION.

Before leaving Ceylon I was under engagement to call upon the Rev. E. S. Hume of the American Mission, Byculla, Bombay; and the schools under the charge of Mr. and Mrs. Hume were the first that I visited. Their large school for the children of native CHRISTIAN parents may be described as made up of three sections, thus:—

1. Boys' Boarding School, with 21 boys, most of whom

pay a fee of Rs.5 per month, for board and education. It has only been once assisted by the Board during nine years, and is now entirely maintained by the fees, Government grant, and a few donations from friends.

2. Boarding School for Girls: number at present 26, and they are pleasant intelligent looking girls, though perhaps not quite so bright as the little Tamil girls I had seen at Batticaloa and Jaffna. The children here are all Marathis, and most of them are of lower caste than the Tamils in the north of Ceylon. A monthly fee is paid by the girls also, but I find I have not noted the exact charge. It varies with the circumstances of the girls.

3. But in addition to these boarders, a large number of day-scholars attend, and all are educated together, boarders and day-scholars. Total number present, 120. And here the experiment has been made, and made successfully, of having boys and girls in one class, and receiving precisely the same lessons. Mr. and Mrs. Hume are of opinion that this arrangement is an advantage to both the boys and the girls. A small fee is paid by the day-scholars, and both boys and girls are taught up to matriculation.

4. Mr. Hume has also under his charge three small schools outside the Mission compound, with an average each of 25 scholars, who are the children of non-Christian parents. Most of them pay a very small fee, say one to four annas a month. It will be noticed, therefore, that the Marathis, both Christian and non-Christian, are willing to pay for the education of their children.

On Sunday morning, the day after my arrival in Bombay, I attended Mr. Hume's Sunday School, held in the Mission Church in a crowded old part of the city, about half-a-mile from Byculla. Sunday School here, as at many mission stations, is attended by fathers and mothers, young men and young women, as well as by the children. The entire area of the church was well taken up by some sixteen or seventeen classes, and the devotional services, conducted in Marathi by Mr. Hume, began by the chanting of the Lord's prayer to Tallis's beautiful and simple single chant. Mr. Hume then prayed, while we remained standing, and after prayer a Marathi translation of the hymn, "Saviour, like a Shepherd lead us," was sung to a familiar tune, and it was

well and freely sung. Mrs. Hume, with the help of a harmonium, led the music. Then followed the Scripture reading from John xxi. ; and it was read by a native gentleman, a Brahmin convert, after which I had particular pleasure in noting that his Christian wife took her seat at the harmonium and led the music of the second hymn, sung to a Marathi air.

And now, as the lessons went on in the separate classes, the scene was a cheerful and pleasant one. All the classes were taught in Marathi except one in English, that one being taken by a young missionary, Mr. Fairbank, at present on a visit to Bombay for a few days. In this class there was a father with a young child on his knee, while he attended to the lesson. Mr. Hume taught an advanced class of men, and Mrs. Hume had a large class of women, some mothers amongst them. The lesson for the morning was from the International series, "Peter restored," and after it was gone over in the classes, Mr. Hume asked questions of the whole school, and was answered in quite a lively manner. The closing hymn was in Marathi, and I could only read its English title, "I love Thee, my Lord." And though a great part of the proceedings was to me as so much dumb show, I came away very much pleased with this Marathi Sunday School. It was one of the schools for which I had no doubt sometimes prayed at home. For, don't we all pray—and particularly on the Sunday mornings—for all Sunday schools at home and abroad, as well as for the other branches of mission work? And here I saw a lively, active mission school, and in it the old and the young being taught together to name the One ever-blessed Name. I felt glad and thankful to be present at such a school.

In the evening I attended the ordinary service of the church in the same building. The native pastor was poorly (I afterwards had the pleasure of meeting him up-country) and the service was conducted by a native gentleman—a Christian of the second generation, for his father had formerly been pastor of the church—who spoke with great fluency and apparently with earnestness. The opening services consisted of three hymns, two prayers, and scripture reading, all being in Marathi. The first two hymns were

sung to familiar tunes, one of them being in fact the grand "Old Hundred;" but the third, which had an English title, "Jesus the Friend of sinners," was sung to a Marathi melody. The closing hymn was a translation of Sankey's "More love to Thee, O Christ!" and it was sung to one of the tunes used at home for the hymn, "Nearer my God to Thee." The singing, both in the morning and at the evening services, was hearty, and all joined in it. In the church there are 100 communicants, but at the evening service there must have been twice or thrice that number present. All the members are taught to do something in the way of outside Christian work, and in most cases they are willing to do it, some preaching, some teaching, some reading to others, some selling religious papers, small books, tracts, etc. I am glad to have to say also, on Mr. Hume's authority, that no Marathi church costs the American Board anything for its pastors: they are paid by the churches themselves.

On our way home from the evening meeting, three or four of the most active men in the church engaged in a little out-door preaching on the public street at the entrance to the Mission compound. It was simply a bow drawn at a venture. None of the passers-by offered any opposition, and none were disrespectful. A few stayed and listened apparently with interest; the majority stopped only for a few minutes and then passed on. And so closed the services of my first Sunday in India.

Mrs. Hume is a most active and effective helper in the work of the Mission. She of course has the entire oversight of the Girls' Boarding School, and she teaches music to all the classes. And it is with pleasure that I note that the singing of the children—both boys and girls—was exceptionally good. One afternoon Mrs. Hume had all the scholars brought together into the principal hall, and quite a little entertainment was got up for the special behoof of myself and one or two other friends. We first had a sort of drill song, sung and acted by six boys and six girls, in which they went through all sorts of positions, and did a little marching while singing. Then we had a number of songs, sung in parts, by the whole school, and most of them sung with expression and some taste. I have only noted down

one of these songs—"Little birdie in the tree"—taken from an American collection, and I was charmed with it. Some of the leading girls sung the air as a solo, and then all joined heartily and with precision in the chorus. The softness and smoothness of the girls' voices particularly struck me. Neither the coarse bah-ing nor the humdrum dragging of the ordinary native music was to be heard; and for this we had no doubt to thank the painstaking and patient drilling of Mrs. Hume, and her excellent musical taste.

After the songs in English we had a round for three voices, sung by one detachment of boys and two of girls. Then we had two Marathi airs, the first of them being more varied and melodious than any native air I had yet heard. Then we had a Tamil air, and after that a Hindustani one, so that we didn't want for variety. There was also a soft "Sanskrit air," with a fine long wailing high note ever coming up in it, and this was well sung by smooth female voices. In return for all this really most enjoyable music, I ventured to give one or two pieces such as I had given at Batticaloa and Jaffna, and my effort seemed to be taken very kindly. And will my readers be surprised if I tell them—no doubt with a little spice of vanity in the telling—that after I had finished, and when we were in the act of breaking up, a well-dressed Marathi girl—one who had been educated under Mrs. Hume's care—came forward, and in a beautiful pure English accent said to me, "Thank you very much, Mr. Walker, for your very nice song." It is to the "beautiful pure English accent," and not the compliment, that I wish to call attention. That a Marathi Mission school girl should be able to talk in that manner is surely a fact worth noting. But after all I feel constrained to put on record here that the Marathis are nearly as polite to strangers as the Jaffna Tamils are.

BOMBAY—FREE CHURCH COLLEGE, ETC.

On Monday I called upon my friend the Rev. Dr. M'Kichan of the Free Church College, Bombay, and accepting his kind invitation, I stayed with him two days.

It must be over twelve years since I attended in Glasgow

the services at which Dr. M'Kichan and his two friends, Thomas Barclay and John C. Gibson, were ordained and set apart, by their own choice, to the work of the Missionary. They had been close friends all through their studies, and had taken and kept the highest positions in their classes. M'Kichan was sent to Bombay, and Barclay and Gibson to China.

And now I find myself in the scene of Dr. M'Kichan's labours (he has been honoured with the degree of D.D. for some years), in the place in which he has made a name for himself as a teacher and leader of the Youth of Western India. I cannot do anything like justice to the two establishments under his superintendence, the High School and the College, for my notes regarding them are very meagre. In the school there at present 300 scholars, taught in (I think) eight classes, and in their teaching there are employed fifteen teachers, five of whom are Christians. All the classes are taught the Bible for one hour daily, and the Bible hour is the first of the day. All the European professors in the College teach the Bible lesson, a point of some importance; for unfortunately in some schools the Bible lesson is anything but commended to native pupils by the fact that it is taught by native teachers of third or fourth-rate attainment. I sat and listened one day while Dr. M'Kichan himself, in the absence of the regular teacher, took up the Bible lesson in the 6th Standard Class. There was no Christian boy in the class; but the lesson was evidently gone into with much interest. The subject was "The new birth," taken from Christ's conversation with Nicodemus. There were Parsees, Brahmins, Muhammadans, and at least one Jew, in the class; and from the religion of each of these, Dr. M'Kichan was able to bring some fact or usage to show that the idea of "the new birth" was not an unfamiliar idea to the peoples of the East. To myself it was a most interesting lesson, and, judging from the readiness and intelligence with which questions were answered, it was evidently as interesting to the class. One of the best teachers of the Bible is a Parsee, whose conversion to the Christian religion dates so far back as forty-eight years ago. When he was about to be baptized, so great was the excitement and opposition among the Parsees that it was feared

it might be necessary to call out the military ; but this last step was happily not required.

Mr. Dhanjibhai Nauroji, for that is the name of the gentleman I here refer to, studied for some years in Edinburgh, and was ordained by Dr. Chalmers or Dr. Candlish. I liked him very much, and had some pleasant intercourse with him. If a blythe and cheerful manner will have any effect in inclining the hearts of brother Parsees to the religion of Jesus, then Mr. Dhanjibhai is a good missionary. And while on this subject I may refer to the case of another teacher of the Bible lesson, as interesting as that of Mr. Dhanjibhai. I saw this teacher engaged with the Bible lesson in the 5th Standard Class, but I find that I have not got his name. He is one of the few converts that we have made in India from the religion of Muhammad, and is the son of a gentleman high in office under the Gaikwar of Baroda. His father at first was very angry, and strongly disapproved of his joining the Christians ; but the son was steadfast, and at length his father relented, and is now most kind to him and has placed at his disposal a sum of money, the interest of which he regularly uses. He teaches some other branches besides the Bible, and is a very gentlemanly man, and a great favourite with his classes. These two teachers whom I have here briefly sketched are in fact very fine specimens of the native Christian from two different races. And why should we not have large numbers of such ? Why should we not labour and pray for such large numbers, and look for answers to our prayers ? I cannot but think that crowds of Parsees will speedily come over to us. Of all the educated races in India they are, I should think, the nearest to us in thought and sentiment ; they are practical and industrious like ourselves ; they are thoroughly loyal, and when once they declare for Christ they will not require to be fed and cared for by Christian missionaries.

In the College there are 160 students, and they are taught by six European Professors (one of them now at home on leave) and three native teachers. These last are non-Christian, and teach Sanscrit, Persian, etc. But I cannot describe the work of the College in detail, and I will not attempt it. I am impressed with the thought that a great work is being done here in the way of waking up from the

torpor of centuries the mind of Western India. The walls of the old religions are being slowly but systematically battered down; and we may take it as certain that the educated Indian youth of the present day can never believe what their fathers have believed; but for all that, the direct and manifest result of our teaching, if attempted to be measured by figures, is as yet remarkably small. To a very small extent do the Marathi Christians go in for higher education; and so I learn from Dr. M'Kichan "that there was no native Christian B.A. in the Marathi Church till 1879." The College has during its existence brought forth notable fruits in the conversion of men who are now among the foremost native Christians in Western India; but the number has not been large. Dr. M'Kichan does not believe that over five per cent. of the students in all the Colleges in Western India are Christians. Another Missionary named to me two per cent. as the more likely figure. The evangelisation of India is a great and perplexing problem. We have as yet only reached units in its vast populations, and these as a rule the least instructed, the poorest and most dependent and helpless. And in some cases we have had to feed about as many as we have converted. The work that we desire to see accomplished is not, I think, to be done in *that* way; but who shall set us in a way "more excellent" than the way in which we have already been going?

Before closing this letter I think I ought to mention that Dr. M'Kichan and his Committee have commenced to build a handsome new College for the accommodation of their growing classes. The total cost is estimated at Rs.184,000, and towards this the Government has agreed to give the handsome sum of Rs.87,000, leaving to be made up by the Mission and its friends at home and in India the sum of Rs.97,000. In addition to this amount the Government has also given a free site in a splendid position, facing the sea near Malabar Point. I was pleased to learn that the new buildings are to include apartments for the residence of at least twenty-four Christian students. This is a new feature in the arrangements, and it is one the want of which has been frequently felt.

In company with Mr. Dhanjibhai, I visited two smaller schools in connection with the Free Church Mission, and

also a Girls' Boarding School ; but these I do not intend to describe in detail.

I will only note that it was pleasant to me to see in the boarding school some eight or ten elegantly dressed little Parsee girls, who attend regularly as day-scholars, and receive Christian instruction along with the others. And it was also to me a most interesting sight to see in the College one day, in one of Dr. M'Kichan's class-rooms, two high-class Parsee ladies, sisters, sitting at their studies, and holding a good position in a class in which were about thirty young men.

But here I must close in order to post at Aden.

LETTER No. II.

S.S. *Peshawur*, 17th December, 1886.

DEAR SIRs,—From Bombay I went to Ahmednagar, one of the chief cities of the Deccan, and an old stronghold of the Marathis (or Mahrattas). Outside of the city there is a large fort—about a mile in circumference—with walls of great thickness and a deep fosse outside the walls. It must have been a most formidable place in the days of our struggle with the Marathi chiefs, but it was taken by the Duke of Wellington, when he was as yet only Lord Wellesley's "brother Arthur," in 1803, and taken, I am told, without the loss of a single British soldier. But, although the Marathi defenders had taken fright and evacuated the fort, General Wellesley was afraid that they had left it mined inside, and instead of entering at once and taking possession, he rested for the first night under a large tamarind tree outside the walls, and the tree is pointed out to-day, still vigorous and of large and handsome proportions, as "the Duke's tree." It is marked by four old battered guns, which are stuck upright into the ground, and stand there as grim, silent sentinels, with a story of their own if they could only tell it. On my early morning walks I several times passed round this grand old tree. It is at present loaded with fruit.

AHMEDNAGAR.—CHRISTIAN VERNACULAR NORMAL SCHOOL.

During my stay in Bombay I had met with Mr. Haig of the Normal or Training School at Ahmednagar, and in Mr. Haig I found a "brither Scot" and a kind friend, who made me most welcome to the comforts of his bungalow. There is not a hotel in the city.

The Normal School of which Mr. Haig is Principal is in connection with the Christian Vernacular Education Society, and was established at Ahmednagar in 1866. The present buildings, which were erected in 1870 at a cost of about Rs.20,000, are very complete, and consist of bungalow, Normal School, Model or Practising School, houses for native teachers, and dormitories for students.

The institution is undenominational and is open to young men from all Protestant missions and churches. Its primary object is the training of Christian teachers for Vernacular Schools. Ordinary students are passed through their course of study at the expense of the Vernacular Society, but missionaries or others who send young men, with the view of educating them and retaining their services at the expiration of their course of study, are expected to pay for their food and clothing. At the end of the term these students return to the parties who sent them, and Mr. Haig is always disposed to encourage the sending in this way of young men of promise for training. All ordinary students engage that after having completed their course of study they shall serve as teachers for as many years as they spend under training. The Bible is the religious text-book, and the whole course of instruction is arranged with a view to the thorough training and efficiency of the students as Christian teachers. The studies are carried on in the Vernacular, but English is taught in all the classes. And I was pleased to find that the regulations of the institution require the students to keep their class-rooms and dormitories clean, and to work on the premises at some kind of manual labour one hour each day.

There are three classes in the Normal School, known as the preparatory, the junior, and the senior, and the course of study, as a rule, extends over three years. Average number of students, 60.

Since the establishment of the school there have been

received in all over 400 students, and over 340 have been sent out after completing the course of study. These are now employed as teachers, evangelists, pastors, in connection with all the Missions at work in the Marathi country. About one-half, in fact, of the entire native Christian agency at work among the Marathis has passed through the Ahmednagar institution.

"We endeavour," says Mr. Haig, in his report for 1885, "to make our work as effective as possible, and we wish to see all our men both successful teachers and efficient workers for Christ. This is the end and object of our institution, and were this lost sight of, our work would not be worth maintaining. . . . Good effective Christian work is done by the men we raise up. Nearly all Mission work in the Vernacular is done by such an agency. Their village schools teach reading and writing, and spread the knowledge of Jesus Christ among the people. Hundreds of children, who would otherwise have been utterly neglected have been taught by these teachers in different missions; and from their village schools the native Christian Churches are largely recruited with their best members."

The course of study for 1885 was as follows :—

Preparatory Class.—"The Bible, Reading Balbodh and Modi papers, Grammar, Geography, History of Maharashtra, Arithmetic, Mental Arithmetic, Writing, Dictation, Composition, Drawing, and English."

Junior Class.—"The Bible, Reading Balbodh and Modi papers, Grammar, Dictation, Composition, School Management, Teaching, Arithmetic, History of India, Geography, Writing, Drawing, and English."

Senior Class.—"The Bible, Evidences of Christianity, Reading Balbodh and Modi papers, Grammar, Dictation, Composition, Writing, Drawing, Arithmetic, Mensuration, School Management, Teaching, History of India, Geography, Astronomy, English."

Teachers' Class.—"This was attended by six teachers. The work accomplished in the limited time at our disposal, two hours a day, was very satisfactory. These extra studies make the teachers more effective in their own schools at present, and may perhaps fit them for posts of greater responsibility and usefulness in the future."

I have on two occasions spent some time in the Normal School, and I cannot but regard it as a most efficient institution for both secular education and Christian training. The Government Inspector's Report of it for 1885 is that he was entirely satisfied with its management and general efficiency, and he adds that "the institution is the first of its kind, and has been doing a really good work ever since its establishment."

I ought to mention here that a number of the advanced students in the Normal School are employed at certain hours daily in teaching in the Practising School, this being a most important part of their own training.

Mr. Haig receives a Government grant of Rs. 2,000 "for secular teaching" in both schools, but nothing is earned by marks.

I am sorry to have to say that the institution is pining for want of funds, and that its work may have to be curtailed if more liberal support be not given to it. I heard little of this from Mr. Haig; for he is no grumbler, but a patient cheerful worker. I believe, however, that I am correct in what I here state, and I should greatly rejoice if any word I write should be the means of leading any Christian friend to send some help to the institution.

In the Practising School the pupils are almost entirely children of Christian parents. The average attendance is 60. Very little is charged in the way of fees, the total receipts for twelve months being about Rs. 20. There are also two small free schools in the suburbs in connection with the Normal School, and in these great prominence is given to Christian instruction.

On one of the days on which I visited the Normal School the number present was 58, classified thus:—

First or Senior Class, - - - - -	15
Second or Junior Class, - - - - -	14
Third or Preparatory Class, - - - - -	29

As to religion there were—

Members of Church, - - - - -	24
Baptized, but not Members, - - - - -	24
Hindus, - - - - -	10

41 of the 58 were from the Ahmednagar Collectorate; the others from more distant localities.

AHMEDNAGAR—AMERICAN MISSION.

The next school at Ahmednagar which I wish to notice is the High School in connection with the American Mission, of which the Rev. James Smith, B.A., is Principal. He is most active and energetic, and an enthusiast in his profession. The High School has as yet been a remarkable success, from its opening in June 1882, with fourteen pupils, up till now, when the number is about 300 and the staff of teachers fourteen. It is an Anglo-Vernacular institution, teaching the 1st, 2nd, and 3rd Standards in the Vernacular, and all above the 3rd in English. The distinct intention of the institution is to prepare for college. Nine-tenths of the pupils are non-Christian; but the school is opened every morning with prayer, and the Bible is taught one hour daily in every class. This, no doubt, prevents some pupils from attending; but it does not prevent the rapid growth of the school. Some of the non-Christian parents even go so far as to request that their children be taught the Bible, though they say that they themselves are "too old." Every pupil is bound to bring his own Bible to the school.

Pupils are taught from the alphabet up to entrance examination for Bombay College. In the examination of 1884 five out of seven candidates sent up passed; and in 1885 eight out of ten passed. Four of these latter were Christians; and it is quite certain that without this High School not more than one of them could have got his education. What became of the thirteen who thus passed in these two years? Three are teaching in the High School itself; two are in College preparing themselves to take a higher position than they could otherwise do as teachers in the High School; a few have found places in Government service, and some are in College with nothing particular in view.

The fees charged are about same as in Government schools. say Rs.4 per month. In 1885 they amounted to Rs.2,000, and the Government grant amounted to Rs.1,500. The grant from the Mission Board is at the rate of Rs.80 a month, and the Board also supports the Principal and pays Rs.40 a month as rent of the old school. For the present year the Principal expects to do without the Rs.80 a month from the Board, his

great aim being, while giving a high-class education, to make the school as nearly self-supporting as possible.

The new school building for the High School is regarded as one of the sights of "Nuggar," and the good people of the city are rather proud of it. It was built and furnished at an expense of Rs.26,000, but of this amount only Rs.4,000 were provided by the Mission Board. The large balance was made up by subscriptions from Mr. Smith's friends in India, fees, and a Government grant. This is what is said of the new building in the latest report of the Mission:—"The greatest event of the year has been the completion of the new building. It accommodates the whole four classes of the High School Department, and provides also a spacious hall, 30 by 50 feet, seated for about 350 people with Assembly Settees made by Messrs. A. H. Andrews & Co. of Chicago. The four class-rooms are in the main building, two on each storey. They are all of the same size, 20 by 23 feet, and accommodate 40 pupils each. The old school adjoining, in which there are five more rooms, is occupied by the Middle School and the Library and Reading Room. The new building is built of stone, coursed rubble, with cut stone arches and Gothic windows in pairs. The roof is of French tiles and all the woodwork of Burmah teak. The seats and desks are Andrews' famous 'Triumph Folding Double Desks'—'the best in the world.'"

But Mr. Smith has still higher work in view. Next month (January, 1887) he hopes to open a College in connection with the High School, and affiliated with Bombay University. And he proposes to do this without imposing any fresh burden on the Mission Board. The staff, including another American Missionary, will be paid by fees and the Government grant. The aim in starting the College will be to train men—Christian men—for teaching in high class schools elsewhere in the American and other missions, and to retain non-Christians longer under Christian influence than can at present be done.

At first Mr. Smith had to encounter much opposition to his arrangements, and more particularly to the prominence he gave to Bible teaching. But now there is a general acquiescence in all his plans, and he assures me that there is much real interest in Bible truth. More than once I had

the opportunity of speaking a few earnest words to his young men, and it was a pleasure to do so. Not one boy in ten who has been three years in the school will go back to Hindu idolatry.

Many of them indeed frankly acknowledge the claims of Christ, but in the face of their family surroundings their one unanswerable question is, "What can we do?" But there *are* decided cases of conversion and facing all consequences, and one such—a deeply interesting case—is going forward at present, but I am not at liberty to give any particulars.

I need not say that Mr. Smith is making himself felt as a power in the community. As a teacher he is respected alike by Christians and non-Christians, and admission to the High School is now generally looked upon as a privilege. The same remarks would hold good with reference to Mr. Haig and the Normal School. Both men are thoroughly in earnest in their work, and their lives give force and power to their teaching. Mrs. Smith, I am glad to say, gives efficient help to her husband in the school, and Mrs. Haig also took a kindly part in the work of the Normal and Practising Schools, but she is at present at home in England.

There is of course a Girls' Boarding School as part of the American Mission work at Ahmednagar, and it is at present well managed and cared for by Miss Hume and Miss Bissell. There are just now sixty-nine boarders and about seventy day-scholars in the school, and they are taught in seven excellent class-rooms. The amount of Government grant earned by those who were sent up for examination last year—eighty-five girls—was Rs.726. Here, as in all the American Mission Girls' Schools, the musical training of the girls is well attended to, Miss Bissell taking charge of that department at present.

The church in connection with the American Mission has a membership of over 300, and the contributions of native members last year amounted to Rs.401. It is under the oversight of Rev. Dr. Bissell and a native pastor. The attendance at the Sunday services is large, and it is increased by the presence of the students from Mr. Haig's Normal School, and a number of pupils from the High School.

It has also a large and well-managed Sunday School, at

which the services are enlivened by plenty of good music—much of it the native airs—led by Mrs. and Miss Bissell.

I don't know if I need say that I was on two Sunday afternoons requested to give the address to the church, and that I had in each case a large and most attentive audience. I had a splendid interpreter, and was assured by some friends that my remarks did not lose by being done into Marathi.

Shall I say here also that at the request of my friend Mr. Smith—who said he would give me his largest hall, would provide a chairman, and get for me an audience that would understand me—I one evening gave something like the lecture on “Scottish Songs and Song Writers” which I had given a few weeks before in Cinnamon Gardens, Colombo. About 250 were present, and of these only some twelve or fourteen were European or American, the others being made up from the more advanced students in the Training and High Schools, and from the educated people of old “Nuggar” itself. The principal judge—a namesake of my own—was in the chair. I don't at all like to report myself, but I wish to tell what took place when I had finished my programme. I had sung six or seven songs, and read or declaimed two; the latter two being “A Man's a Man for a' that,” and “Auld Robin Gray,” and of this latter I said that it had more in it than most three volume novels have. Of those sung I only name “My Nannie O!”—one of Burns's purest and best—and “There's nae luck about the house,” with which I closed. With or without much discrimination the songs were pretty well applauded, and when the last plaudits had ended I said something like this :—

I am glad, my friends, that you have received that song so favourably: I was indeed a little curious to see how you would receive it. I have been here now for nearly a fortnight, and I like Ahmednagar and feel that I am among friends. And it is no part of my religion to say anything offensive of the religion of my friends. But your religion is different from mine, and your social life is different from that which I am accustomed to. You have applauded my songs, and I'm sure you must have seen that it was to me a great pleasure to sing them to you. But must not there be something wrong in that system of

life under which you cannot have and cannot thoroughly understand such songs as I have sung? You cannot have a song like "My Nannie O!" You cannot have one like "There's nae luck about the house." No; because they are the expression of feelings which are utterly strange to you. *We* exalt woman; we put her in the place of honour, and in honouring her we find that we honour and ennoble ourselves. But isn't it the case that *you* degrade woman—that you put her in an inferior position and keep her there? And be assured that in degrading her you degrade yourselves, and rob your social life of its highest beauty and happiness.

I said more than this, and I spoke with some vigour and earnestness. And these men of Ahmednagar—not one of whom had wife or daughter with him—loudly applauded my little speech!

In his closing remarks the Chairman was kind enough to refer to what I had said, and to express his hearty approval of it; and as I was about to leave the hall one of the native judges—a social reformer, as I learned afterwards—came forward and thanked me specially for my closing remarks.

Thus ended what must have been a new experience to the good people of "Nuggar"—a night with Scottish songs and Song-writers.

I hope to live to visit Ahmednagar again, and if I do so I shall expect a kindly welcome. I feel that I have left some friends there.

LETTER No. III.

On Board the S.S. *Peshawur*, near Suez,
18th December, 1886.

DEAR SIRS,—One of the trips I took from Ahmednagar was to Sirur, a small village about thirty miles distant, on the road to Poona. There is here a station of the American Mission, under the charge of the active and energetic Rev. Richard Winsor, and to me the great attraction to Sirur was that I might see for myself the Industrial School which he has established and is now successfully carrying on. On this trip I had two friends with me.

SIRUR—INDUSTRIAL SCHOOL.

The drive from “Nuggar” to Sirur is most enjoyable. It is off the railway track, but instead of the rail we have a splendid road, and its long distances in a perfectly straight line tell at once that it is no old Indian thoroughfare, but a modern military road, and I need not say that it is kept in fine order.

Mr. Winsor’s Misson work consists of :—

1. Church with a membership of	-	-	-	-	96
And attendants or adherents	-	-	-	-	175
2. Sunday School, average	-	-	-	-	100
3. Ten Day Schools in Sirur and villages in the neighbourhood	-	-	-	-	250
4. Boys’ Boarding School	-	-	-	-	35
With Day-scholars	-	-	-	-	15
5. Girls’ Boarding and Day School, in all (cannot give the figures separately)	-	-	-	-	35
6. Industrial School	-	-	-	-	40

This would seem to be enough to keep one missionary pretty busy; and no doubt Mr. Winsor is a busy man; but he likes his work and thrives on it, and Mrs. Winsor very actively and heartily shares it with him.

As regards the Industrial School, it will save me some writing if I give here the description of it which appears in the Mission Report for 1885. It is from the pen of a visitor :—

“Thirty-two miles from Ahmednagar, and forty-two from Poona, lies the town of Sirur, for more than forty years a station of the American Marathi Mission, and also a military station occupied at present by the Poona Horse. Through the kindness of Government a large and admirably adapted barrack has been made over to Mr. Winsor for the purposes of the school, and a grant of one-half the expense for land and machinery. During Mr. Winsor’s recent visit to America many leading business men became interested in this enterprise, and, besides donations of money, valuable machinery was presented for the use of the school. The course of instruction extends over three years, and comprises a thorough drill in the manufacture of Aloe fibre matting, carpentry, and the use of such machinery as lathes for both wood and iron work, scroll and rip saws,

mortise and tenoning machines. For the manufacture of rope matting the Aloe fibre is used. Thirty acres of land have been purchased suitable for the growing of the plant, with abundant water necessary for preparing the fibre. Already 30,000 plants have been set out. This Industrial School is to be opened to all boys who shall be deemed eligible, and who are willing to come under its rules. A fee of three rupees per month will be asked for the support and instruction of each pupil. Twenty-eight boys are already enrolled, and are making commendable progress."

I am aware that the preparation of the Aloe fibre has been repeatedly attempted in Ceylon, but I am not certain as to what success has attended the latest attempts. One machine—a rather heavy and expensive one—was, I think, not considered a great success, and my impression is that little progress has been made in utilising the fibre. Mr. Winsor's machine for separating the fibre from the pulp is extremely simple and of very small dimensions. I believe it is of his own design, and as he may wish to protect it, I will not attempt a description of it here. But the processes in the preparation of the fibre may be indicated thus :—

1st. Soaking in water.

2nd. Separating fibre from pulp by Mr. Winsor's apparatus.

3rd. Combing and straightening the dry fibre by means of a series of iron combs, coarser and finer.

4th. Twisting the fibre into single strands of about 3-16ths diameter.

5th. Plaiting these strands into a slightly flat plait of three times two strands.

6th. Weaving these plaits into mats of an excellent and most durable quality. The loom used in this work is very strong, but of a very simple make.

I have said that the matting is very durable. I saw several specimens of it in Mr. Winsor's own bungalow, one of the pieces having been in use for *fifteen years*; and yet it seemed to me that there was not a break in its surface. This piece, of course, was not made at Sirur, for the manufacture has only recently been started there; but I am

assured that Mr. Winsor will have no difficulty in finding a market for his matting. The number of boys employed in the Aloe fibre manufacture is 28.

After this manufacture comes carpenter-work, and in this branch 12 boys are employed under a very intelligent and competent native carpenter. The tools in use are of the best quality, and I was a little surprised to find them so well handled by boys who are still mere beginners. They have as yet been employed in making wardrobes, tables, boxes, etc., but are not yet far enough advanced to make a chair. They like their work well, and are employed 3 hours each day at industrial work, and $4\frac{1}{2}$ hours at lessons.

My readers will be surprised to learn that about half of the boys engaged in industrial work are pure Negroes. And thereby hangs a tale, of which I had got some hints before I reached Sirur.

About the beginning of this year the Government officials at Bombay were not a little troubled by the arrival at that port of a small cargo of Negroes, which had been captured off the coast of Africa by one of Her Majesty's cruisers. In the lot were 19 children or young persons—16 boys and 3 girls. Some correspondence took place between the Government and Mr. Winsor, and ultimately it was arranged that both the boys and the girls should be sent to Sirur, and that the Government should pay a small monthly fee for their board and instruction. I can scarcely pass this part of my narrative without the thought coming up: I wonder how many Governments there are in the world that would have done as our own has done in this matter? Well done our own Old Country! We don't take the poor Negro boys and girls from the slaver simply to send them back to the slaver again: we take them out of the reach of any such danger, and we provide that they shall be educated and trained to useful industries, and that we shall pay the bill for it all! There is something that is great and gracious about the Old Country after all, although some of her own sons at times don't see it.

After seeing the Negro boys in the Industrial School, we saw them later in the day at their lessons along with the Marathi boys. And it seemed evident to me that the Negro boys were going to beat the Marathis both at work

and lessons. Boys who about eight months ago did not know one word of Marathi were now reading in the second book and holding their places in the class. At one time I put a question in mental arithmetic to a Marathi class. It was not at all a difficult question, but I had to wait some time for an answer. And the answer did at length come ; but it came from the next room, scarcely separated from the one I was in, and it came from a Negro boy !

At our examination of the various classes in the Boys' School, we had several Marathi airs, but we were most touched by a melody and chorus by the Negroes. And we pleased them by giving them some simple music in return.

We examined the Girls' School also, and were much pleased with what we saw and heard there. With the help of two native assistants, Mrs. Winsor is doing good work among the girls. In this school we found the three Negro girls—from 12 to 13 years of age. They seemed very shy, and scarcely so bright as the boys. But one of them was also reading the second book. This girl was at first dead against the thought of going back to Africa: "Too many Arabs there ; too many bad men." But now she says she will some day go back and tell the people about Jesus, the good Saviour. And may we not hope and pray that some of the boys may also be disposed to go and do the same blessed work.

The boys in the Industrial School are, as any one may see, strong, muscular young fellows, and they must, no doubt, swallow a good quantity of rice or other grain at each meal. But the following table, which I took from one of Mr. Winsor's books, will show at what a moderate rate a healthy and vigorous life may here be maintained.

KEEP OF NINETEEN NEGRO CHILDREN FOR ONE MONTH,
OCTOBER, 1886.

Rice or other Grains, - - - - -	Rs. 26 13 6
Meat, oil, and fuel, - - - - -	8 15 9
Potatoes, onions, etc., - - - - -	1 8 9
Pepper, salt, and miscellaneous, - - - - -	2 16 6
Total, - - - - -	Rs. 40 6 6

That is to say, about £3 sterling.

I am sorry that I cannot go further into Mr. Winsor's interesting work at Sirur. I have no doubt that the Industrial School will in many ways strengthen and prosper all the work of the Mission, and already it is yielding fruit in the gratitude of the native people of the district. The following is an extract from an address presented twelve months ago to Mr. Winsor:—

“We consider that you have conferred upon us a great favour by having undertaken this excellent work. We are under great obligation to you for all the labour and toil you have undergone, and for the trouble you have endured in this connection. Finally, our prayer to Almighty God is, that He may keep you and yours in health, and His name be honoured long in this land.

(Signed) “TUKARAM NATHUJI, *Chairman.*
“BALAWANT CHIMAJI, *Clerk.*”

POONA—FREE CHURCH INSTITUTION.

After leaving Ahmednagar I visited Poona, the ancient capital of the Marathis, and spent a few days there. There also I visited many schools, including the Free Church Institution under the charge of Rev. Mr. Beaumont. In the Institution and the schools connected with it, Mr. Beaumont has in all from 1,000 to 1,100 students or pupils, and there are girls as well as boys in some of the schools. There is also an Orphanage near Mr. Beaumont's own bungalow, and it is superintended by Miss Beaumont and a European assistant. Of fifteen teachers employed in the Institution, I found that only *two* were Christian. This may be a necessity for the present; but if it be so it surely is a most painful necessity, and some steps might perhaps be taken to put an end to it. I found also that one native teacher teaches all classes the Bible lesson—one after another all day long, and the teacher himself not a very bright subject—a half-educated man, in fact. If he had any love for the Bible to begin with, sure enough this plan must have been invented to kill it right out of him. I wonder what the poor man thinks of his Bible lesson as it gets near four o'clock each afternoon? Or rather, I should perhaps say, I wonder whether he has by that time any power left in

him of thinking at all? Mr. Beaumont, I have no doubt, means everything that is right; he is a good man, and thoroughly in earnest in his work; but one can't help thinking, Is it any wonder that the Bible lesson is sometimes not much respected by native students? There were highly-educated Brahmin teachers standing about listening as we heard the Bible lesson gone over in one of the classes. I wonder what *they* thought of it, and of our reverence for our Sacred Book? I think that Mr. Beaumont has far too much to do, and too much to think of. He is evidently oppressed with his work, and it is telling upon his health. And I hope he will not think me unfriendly when I say all this.

I ought to add that in this Institution there have been during the last fifteen years twenty converts to Christianity from the College classes, and that two of these were high-caste. The Institution receives from home each year, Rs. 8,000 and from fees, Government grant, etc., - - - 4,800

In all, Rs. 12,800

I was much pleased with the Orphange under the care of Miss Beaumont. The children are evidently well cared for. They have a comfortable and tidy look; and their education is not neglected, for they are taught up to the 7th Standard. Two of the most advanced girls (Marathis) read to us Wordworth's verses, "We are seven," with a fairly correct English accent.

POONA—MISS BERNARD'S SCHOOLS: CHURCH OF SCOTLAND.

In Poona, I also visited—along with two friends—Miss Bernard's Orphanage or Boarding School, in connection with the Church of Scotland. In the Boarding School there are 27 girls; but Miss Bernard has in all under her charge 11 schools, classified thus:—

For Girls only,	-	-	-	-	-	-	-	8
„ Boys and Girls,	-	-	-	-	-	-	-	2
Night School,	-	-	-	-	-	-	-	1
Attendance in all, Girls,	-	-	-	-	-	-	-	500
„ „ Boys,	-	-	-	-	-	-	-	140

In the education of these children there are employed 13 native teachers, and I am delighted to be able to say that they are all Christians. Miss Bernard also superintends a very interesting Zenana work, in carrying on which she and her assistants visit 100 homes.

POONA—MRS. SORABJI'S SCHOOL.

Our last visit in Poona was to an excellent and most interesting school, opened and successfully carried on by Mrs. and the Misses Sorabji, a Christian Parsee family. The school is, of course, a Christian school; it is chiefly for girls, but a few boys are taken, from 9 to 12 years of age. And I noticed in the classes a few fair-skinned European girls—a most rare thing to see in any school for natives in India. These were the children, I believe, of some of the Europeans employed on the railway. That this school stands well in the examinations is shown by the fact that the Government grant last year was Rs.2074, and this amount was earned by 60 pupils. I am aware also that our countryman Lord Reay, the present Governor of Bombay, has spoken most favourably of the school. Since I came home, I learned that Mrs. Sorabji has lately been in Scotland trying to raise funds for the improvement and extension of the Poona school buildings. I have not had the pleasure of meeting with the lady, but I can bear witness that she is right in wishing to see her class-rooms both improved and enlarged.

BOMBAY—MRS. CANAREN'S SCHOOL.

Before leaving Bombay I had the opportunity of visiting yet another school which had for me an interest specially its own. It is the direct outcome of a living Christian faith working in the heart, and bringing forth beautiful and precious fruit. The school was originated and is carried on by Mrs. Trimluck Canaren, a Christian lady of the second generation, her father having been a Christian and of good caste. She is a lady by education and by natural refinement, and she daily seeks to follow Christ by teaching and training poor and uncared-for children in the Colaba part of Bombay.

I found that the school consisted of 60 boys and 10 girls. A few of them pay small fees, but most of them are too poor to pay anything. Mrs. Canaren is not a lady of large means. She has only the salary of her husband to depend upon; but her husband—as fine a specimen of the native Christian as I have met—joins with her heartily in this good work, and the needful money for the support of the school has as yet come in as required. Let me here give a few short paragraphs from a little unpretending statement of the work of this school for 1885. It is drawn up by Mr. Trimbuck Canaren:—

“During the year under review, 27 additional scholars have been received; but 23 of our most promising pupils have recently left—some to earn their livelihood, and others to further their studies in English knowledge, by joining other schools; and the majority, 14 girls, to go to the homes of their mothers-in-law.”

[Please note that the poor little things—married while they are mere children—have “to go to the homes of their mothers-in-law.” It is by the mothers-in-law that they are to be taught their domestic duties.]

“The planting of such a school as ours, where secular schools are already in existence, is a very delicate and difficult task, and should only be undertaken by those who are acquainted with the caste and religious prejudices of the people of this country, and who are prepared to deal tenderly with them, until such time at least as caste prejudice is overcome by education and Christian intercourse.

“We feel that by combining religious with secular and practical education we prepare those whom we reach to become better members of society, loyal subjects, and upright men and women.

“A number of our Christian and non-Christian friends have been very pressing that we should open similar schools in other localities where our work would be better appreciated. To all such our answer has been—the rich have many means of educating their children, but the poor have none; and we feel called upon to labour among such till the Lord opens new fields of labour for us.

“The Sunday School work is making satisfactory progress, the attendance is increasing, and a greater willingness

is shown to receive the truth on the part of the children attending it, and the opposition of the parents has subsided."

I was much interested to learn that Mrs. Canaren has, in addition to her aptness as a Christian teacher, a good deal of artistic ability. She paints with great taste, and she is an excellent photographer. Some time before I was in Bombay, one of the native princes (perhaps I had better not give the name) wished very much to have some photographing done, and he was in trouble, because the ladies of his household were to be "taken," and, therefore, no male artist could be employed. He was at length directed to Mrs. Canaren, and she undertook to do all that he required. And she *did* it, and did it so entirely to his satisfaction, that at the end of three weeks he sent her and her husband home loaded with shawls and other presents, over and above a princely amount in rupees expressly to help her in her school work.

I brought home a few of Mrs. Canaren's photographs, one of them being an "interior"—the native prince's own sitting-room. It has very much the appearance of a handsomely furnished English drawing-room.

It is surely a comfort to know that there *are* some such native Christians as I have incidentally sketched in these letters. And I did not go out of my way to seek them: I only had eyes to see them when they came right in my way.

Mr. and Mrs. Trimluck Canaren are doing fine Christian work; they are doing it from love to Christ and the poor neglected children, and I trust that Christian friends will continue to help and sustain them in it. I noticed with much pleasure that amongst the latest contributions was a donation of 100 rupees by General Sir Robert Phayre.

I fain would say more, but I am pressed for time to post this at Suez, and so I make salaams, and remain, as of old, yours faithfully,

WILLIAM WALKER.

ADDITIONAL NOTES.

I.—TWO NATIVE JUDGES.

During my stay at Ahmednagar, I had the honour of being introduced to two native judges, and at their own suggestion they paid me a visit at Mr. Haig's bungalow, and had a long morning talk with me. They were of course intelligent and highly educated, and spoke English freely—one of them perfectly. They questioned me eagerly about Ceylon—its Governor, its Legislative Council, the employment of the people, the productions of the country, and so forth. They questioned me also as to my reason for visiting Ahmednagar, and were not a little complimentary when I told them that I was there simply because I wanted to know a little about the people of Western India. We talked long and pleasantly, but I can only notice two subjects on which we touched. They said they were “of course” loyal, and never had a thought of being anything else. They said that the benefits to their country from being under the British Government were incalculable; but they added with great earnestness that there was one evil which we were bringing upon them, and they wished to speak of it to me. They referred to the increasing use of intoxicants by their countrymen: a usage that was greatly on the increase, which was encouraged—so they said—by our Government, and out of which my countrymen made gain. And they besought me, if I had any influence at home, to bring this subject under public notice. What could I say? What, but tell them that for forty years I had had neither part nor lot in the drinking system of my country; that since I was a boy I had been opposed to it; and that there were large numbers at home like myself, who would willingly try to help them in this matter. Please note, however, that I do not think that the Government of India encourages the increased consumpt of intoxicants. I here only fairly re-state what two intelligent gentlemen said to me.

And please note that, so far as I know, only Christian teachers are employed in teaching, and this applies alike to all the Missions.

The following remarkable statement shows the material which our missionaries in Ceylon have to work upon.

Classification of 7,353 children in the schools of the Wesleyan Mission in Colombo, Kandy and Galle districts, classified according to parentage:—

Church of England,	-	-	-	-	-	-	389
Presbyterian,	-	-	-	-	-	-	124
Wesleyan,	-	-	-	-	-	-	1,152
Roman Catholic,	-	-	-	-	-	-	504
Other denominations (Christian),	-	-	-	-	-	-	56
MUHAMMADANS,	-	-	-	-	-	-	127
HINDUS,	-	-	-	-	-	-	230
BUDDHISTS,	-	-	-	-	-	-	4,771
Total,							7,353

The net sifted total church membership of the four Missions—all mere “adherents,” or “candidates,” or “members on trial,” or “candidates for baptism” being left out—is as under:—

Wesleyan Mission,	-	-	-	-	-	-	3,372
Church	„	-	-	-	-	-	1,850
American	„	-	-	-	-	-	1,244
Baptist,	„	-	-	-	-	-	732
Total,							7,198

IV.—SPECIAL, FOR TRAVELLERS.

I think that I ought to state that during my stay at Ahmednagar and Poona, in November and December, the climate was as near as possible perfect. My morning walks into the fine open country around old “Nuggar” were a special delight—a delight now often repeated in my day dreams—and even during the day the heat was not at all oppressive. Altogether I do not estimate the amount of Christian self-denial involved in a visit to the Deccan during the months of November, December, or January at a very high figure; and if any of my friends should wish to do their mission-visiting at the expense of some little mortification

of the flesh, they had better give the Deccan the go-by during these months. They will find a few mosquitoes in Bombay, and large and bloodthirsty creatures they are, as I know well—but there are no other discomforts. Travelling by rail is luxurious; that is to say, it will be so unless you happen to meet with one of Her Majesty's officers—an exceptional case, I am most ready to admit—who persists in occupying with his belongings three-fourths of a large compartment, and leaves you and your friends to comfort yourselves with the remaining fourth. Between such an officer and the Bombay mosquitoes there is perhaps not much to choose; but I have not found the officers quite so plentiful as the mosquitoes. English is spoken at all the stations; I found the conductors everywhere civil and obliging, and there are no tips. Once, for special services rendered to me, I offered the conductor a rupee, and it was politely declined: "It was against the rules of the service." Happy service! and may it have many such conductors.

V.—CONCLUSION.

It is with great hesitation that I remind my readers of the need of funds for the Christian Vernacular Training School at Ahmednagar; and I would also add a word for Mrs. Canaren's school, Bombay. A larger and better classroom is much needed; and I think that Christian friends who have it in their power to give, might, with great confidence, help her to provide it.

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